Some Remarkable

# PASSAGES

Relating to

## Archbiſhop *Laud*,

Particularly of his Affection to the Church of ROME.

Being the Twenty Second Chapter of GAGE's *Survey of the* Weſt-Indies, as 'twas printed in the Folio Edition before the Reſtoration, but ſuppreſt in the Octavo ſince.

*LONDON*,

Printed for *S. Popping* at the black Raven in *Pater-noſter-Row*. 1712.

Price Three Pence.

1 46
350 c

# Advertiſement.

THE Reader is to take notice that the following Tract makes the 22d Chapter of Mr. Thomas Gage's famous Hiſtory of the Weſt-Indies, as it was printed in the Folio Edition ſome years before the Reſtoration of King Charles II. which was afterwards reprinted in Octavo, but this entire Chapter unfairly dropt without any notice of the Omiſſion, or any Pretence that the Facts contain'd in it could be diſprov'd.

Indeed the Matters related herein, do ſo nearly affect the Character of Archbiſhop Laud, the great Darling of a clamorous and violent Party, that one needs not long doubt from what Quarter, or from what Motives this fraudulent Device had its Riſe. We know who have no mind that ſuch things as theſe ſhould be believ'd, or longer remember'd. 'Tis well, if the ſame Party-Zeal which can thus maim and deface one Hiſtory, has not added as much to others from its own Invention. Who knows how far their Index Expurgatorius extends? If ſuch a noted modern Hiſtory as Mr. Gage's Survey, &c. could in ſo very few years time ſuffer ſuch an Injury, and that Deceit paſs almoſt wholly unobſerv'd; what Work may we ſuſpect has been made with older Books which are not fallen into honeſter Hands?

If Mr. Gage was worthy of Credit in the reſt of his Hiſtory, why not alſo in this which relates to Biſhop Laud? Whether the Teſtimonys added at the End of the Archbiſhop's Life by Mr. Wharton, to prove that the Church of Rome accounted him one of her greateſt Enemys, will anſwer in weight to the Argument and Teſtimony

*in Mr.* Gage's *History, on the other side, shall be left to the candid Reader's Judgment. But whatever some Papists might say to a* Protestant Stranger; *and that too, after the Bishop's Death, when to have him thought a dear Friend to the Romish Hierarchy, might be of no service to their Interest; one must be apt to think that Mr.* Gage *being intimate among them at* Rome *as one of their own Priests and Friers, was most likely to learn what their Real and Undisguis'd Sentiments of Bishop* Laud *were. 'Tis not pretended, that he approv'd of the Doctrinal Articles of that Church: but 'tis possible, that one who dislikes many Points of the Romish Faith, may yet be very fond of introducing her Tyrannical Government; and in order to it, of amusing the poor Laity with the long Train of her Gaudy and Mysterious Ceremonys; that while they stand fondly gazing at this Lure, and are busy'd about Impertinencys, they may the more easily be circumvented into irrecoverable Bondage, by Men of deeper, but more mischievous Designs.*

---

Lately Publish'd,

Ecclesiastical Self-Seeking. A Visitation Sermon preach'd at Halstead in Essex, April 12. 1632. by that Zealous Royalist, Edward Symonds, Minister of Rayne in Essex. Printed in the Year 1642. and reprinted in 1712. for the Information of those who have read the late Representation of the Lower House of Convocation. Sold by S. Popping in Pater-noster-Row.

Price Three Pence.

# CHAP. XXII.

*Shewing how, and for what Cauſes, after I had arriv'd in* England, *I took yet another Journey to* Rome, *and other Parts of* Italy, *and return'd again to ſettle my ſelf in this my Country.*

NOW Reader, as the Stone that is falling, the nearer it cometh to its Center, the more haſte it maketh: ſo I, the nearer I am coming to the Concluſion of this my Hiſtory, more haſte I deſire to make in this laſt Chapter, for the completing and finiſhing of it. With Brevity therefore I will relate ſome of my Travels in *Europe*, in which I will yield to many of my Nation; but for *America*, and my Travels and Experience there, I dare boldly challenge all Travellers of my Country. After my return to *London* from *Surry*, I began to expoſtulate with my younger Brother (knowing he had been preſent at my Father's Death, and had a chief hand in the ordering and executing his laſt Will and Teſtament) concern-

ing what Child's Part was left unto me. To which he made me answer, that my Father had indeed left him, and my Brother the Colonel, and two other Sons by a second Wife, and my own Sister, every one somewhat, but to me nothing, nay that at his Death he did not so much as remember me; which I could not but take to heart, and call to mind the angry and threatning Letter which I had receiv'd from him in *Spain*, because I would not be a Jesuit. Tho for the present he said nothing, yet afterwards in many Occasions I told my Brother I would have the Will produc'd, and would by Course of Law demand a Child's Part; but he put me off, assuring me I should never want amongst other my Friends and Kindred, with whom he knew I should be well accommodated as long as I continu'd in *England*. After few Days that I had been in *London*, my Kinsman at *Cheam* desir'd me to come to live with him, where I continu'd not long; for my Uncle at *Gatton* invited me to his House, offering me there Meat, Drink, Lodging, Horse and Man, with twenty Pound a Year, which he promis'd in other ways to make as good as thirty. Here I continu'd a twelve month, refining my self in my native Tongue, and (tho altogether unknown to my Uncle and Kindred) searching into the Doctrine and Truth of the Gospel profess'd in *England*; for which Cause I made many Journeys to *London*, and then privately I resorted to some Churches, and especially to *Paul's* Church to see the Service perform'd, and to hear the Word of God preach'd; but so, that I might not be seen, known, or discover'd by any Papist. When in *Paul's* Church I heard the Organs and the Musick, and the Prayers and Collects; and saw the Ceremonies at the Altar, I remember'd *Rome* again, and perceiv'd little difference between the two Churches. I search'd farther into the Common-Prayer, and carry'd with me a Bible into the Country on purpose to compare the Prayers,

Epistles

Epiſtles and Goſpels with a Maſs Book, which there I had at command, and I found no difference but only *Engliſh* and *Latin:* which made me wonder, and to acknowledg that much remain'd ſtill of *Rome* in the Church of *England*, and that I fear'd my Calling was not right. In theſe my Scruples coming often to *London*, and converſing with one *Dade*, *Popham*, and *Crafts*, *Connel* and *Brown*, *Engliſh* and *Iriſh* Dominican Friers, I found their Ways and Converſations baſe, lewd, light and wanton, like the *Spaniſh* and *Indian* Friers: which made me again reflect upon the Popiſh Church, upheld by ſuch Pillars. I came yet to the Acquaintance of one *Price*, Superior to the Benedictine Monks, whom I found to be a meer Stateſman, and a great Politician, and very familiar, private, and ſecret with the Archbiſhop of *Canterbury*, *William Laud*; in Converſation with my Brother, who belong'd then unto one Signior *Con*, the Pope's Agent, and was in ſuch favour at the Court, that he was ſent over by the Queen with a rich Preſent to a Popiſh Idol, namely our Lady of *Sichem*, in the *Low-Countries:* I heard him ſometimes ſay, that he doubted not but to be ſhortly Curate and Pariſh Prieſt of *Covent-Garden*; ſometimes that he hop'd to be made Biſhop in *England*, and that then I ſhould want for nothing, and ſhould live with him till he got me another Biſhoprick. By which Diſcourſe of his, and by his and other Prieſts Favour at Court, and with the Archbiſhop, I perceiv'd things went not well, *Spaniſh* Popery was much rooted, Proteſtant Religion much corrupted, and the time not ſeaſonable for me to diſcover my ſecret Intents and Purpoſe of Heart. At this time coming once from *Surrey* to *London*, I chanc'd to be diſcover'd and known to one of the State-Officers, a Purſevant, who had a large Commiſſion for the apprehending of Seminary Prieſts and Jeſuits, nam'd *John Gray*, who meeting me one Day in *Long-Acre*,

follow'd and dogg'd me as far as *Lincolns-Inn* Wall, where he clap'd me on the Shoulders, and told me, that he had a Commiſſion againſt me, to apprehend me, and carry me to the Council Table, or to one of his Majeſty's Secretaries. To whom I ſpoke in *Spaniſh* (thinking thereby to free my ſelf out of his Hands for a *Spaniard*:) but this would not do, for he reply'd he knew me to be an *Engliſh* man born, and by the Name of *Gage*, and Brother to Colonel *Gage*, and Mr. *George Gage*; and that before he left me, I muſt ſpeak in *Engliſh* to him. He carry'd me to a Tavern, and there ſearch'd my Pockets for Letters and Mony, which in diſcourſe he told me, was too little for him (not being above twelve Shillings) and that I muſt go with him to anſwer before one of his Majeſty's Secretaries. I told him, I would willingly go before the Archbiſhop of *Cantenbury*, or before Sir *Francis Windebanke*; at which he ſmil'd, ſaying, I knew well whom to make choice of to favour and protect me, but he would carry me to none of them, but to Secretary *Cook*. I fearing the Buſineſs might go hard with me, and knowing him to be greedy of Mony, told him that I would give him any thing that might content him, and ſo offer'd him twelve Shillings then about me, and my Word to meet him in any place the next Day, with a better and fuller Purſe. He accepted of my Mony for the preſent, and further Offer for the Day following, and appointed the *Angel* Tavern in *Long-Acre* (knowing that I lodg'd thereabout) to be the Place of our Meeting, and ſo diſmiſs'd me. I being free from him, went immediately to my Brother, and told him what had happen'd to me, what Mony I had already given to him, and what I had promis'd the next Day following. My Brother hearing me, began to chafe and vex, and to fall into furious Words againſt *John Gray*, calling him Knave and Rogue, and that he could not anſwer what he had done, and

that

that he would have his Commiſſion taken from him; chiding me for that I had given him any Mony, and calling me young Novice, and unexperienc'd in the Affairs of *England*. This ſeem'd ſtrange to me, that my Brother ſhould not only not fear a Purſevant, but ſhould threaten to take away the Commiſſion from him, who was appointed to ſearch for and find out Prieſts and Jeſuits. Yet I told him I would, according to my Word and Promiſe, meet him the next day, and ſatisfy him for his fair Carriage towards me; to which my Brother would by no means yield, but ſaid he would meet him: which he accordingly perform'd, and altho for my Sake and Promiſe he gave him ſome Mony, yet he brought him before Signior *Con*, and there himſelf and the Pope's Agent with him, ſpake moſt bitter Words unto him, and threaten'd him very much if ever again he durſt meddle with me.

After this my Brother carry'd me to one Sir *William Howard* a Papiſt Knight, living at *Arundel* Gate over *Clements* Church, who was very familiar with Sir *Francis Windebanke*, telling him what had happen'd unto me, and deſiring him to carry me with him in his Coach to Sir *Francis*, and to get his Protection for me. Secretary *Windebanke* underſtanding who I was, told me, I ſhould fear no Purſevant of them all, and that if I liv'd quietly in *England*, no body ſhould trouble me; and that *John Gray* was a Knave, and wiſh'd me if ever he meddled with me again, to come unto him. Tho for the preſent this was good and commodious for me to have ſuch Favour and Protection, yet I perceiv'd this my Brother's Power, and this conniving of Prieſts and Jeſuits could not be uſeful for me, if I ſhould publiſh my mind and purpoſe to alter my Religion. I was therefore much troubled in mind and conſcience, which I found was curb'd with the great Power of the Papiſts. I

reſolv'd

resolv'd therefore to go again out of *England*, and to travel in some other Countrys, amongst both Papists and Protestants, and to try what better Satisfaction I could find for my Conscience at *Rome* in that Religion, or in *France* and *Germany* amongst the Protestants. I writ therefore to the General of the Dominicans at *Rome* (without whose Licence I could not go thither) that he would be pleas'd to send me his Letters Patents, to go to confer some Points with him, which he willingly granted unto me. I wanted not Mony from my Uncle (who commended unto me some Business to be dispatch'd for him at *Rome*) for so long a Journey: other Friends also help'd me; but my chief Trust was upon my Brother Colonel *Gage*, then in the *Low-Countries*, whom I knew not, nor had seen him from a Child. I had no other Pass to take shipping at *Dover*, but only the Letter of a Papist in *London* (by means of one *Popham* a Dominican Frier) to Sir *John Manwood* his Lady, who was then Governour of *Dover* Castle, and with the aforesaid Letter suffer'd me not to be troubled, examin'd or search'd, but gave order that I should freely and quietly pass over in the Packet-Boat to *Dunkirk*, wherewith in four Hours with a good Wind I arriv'd, and from thence by *Newport* and *Bruges* went to *Gant*; not far from whence my Brother with his Regiment lay in Field against the *Hollander*. He was glad to see me, and knowing what Journey I was minded to take, furnish'd me with more Mony; and for my Uncle's Business, recommended me to the Marquis *de Seralvo* (then at *Brussels*) and to other great Men, desiring them to give me their Letters to their Friends at *Rome*: from them I got a Letter to *Don Francisco Barbarini*, the Pope's Nephew, and one of the chief Cardinals then in *Rome*; likewise to Cardinal *Cueva*, and Cardinal *Alborno*z, both *Spaniards*. With these Letters I thought I should have occasion of some Conversation with these Pillars of the Church of *Rome*, and in Discourse might pry into the Hearts and Ways of them,

and

and ſee whether in them were more Policy than Religion. By reaſon of the Wars between *France* and the *Low-Countries*, I durſt not make my Journey the neareſt and ſhorteſt way thro *France*; but tho there were Wars alſo in *Germany*, I thought that would be my ſafeſt way, and I deſir'd much to look into the Proteſtant and *Lutheran* Church in that Country. Whereupon I reſolv'd from *Bruſſels* to go to *Namur*, and from thence by water to *Leige*, and from thence to *Collen* in *Germany*. From *Leige* to *Collen*, tho we were twelve in Company, we were much troubled with Soldiers, yet God ſtill deliver'd me, and brought me ſafe to *Collen*; from whence by the River *Rhine*, I went in a Boat to *Frankefort* in *September*, at the time of that great Fair, where I knew I ſhould meet Company of Merchants to any Part of *Italy*. In all my Travels I never made a more pleaſant Journey than that which I made by the River *Rhine*, where I had occaſion to ſee many fair and goodly Citys. In *Frankefort* there I began to take notice of the *Lutheran* Church, and for the ſpace of a Fortnight that I ſtay'd there, had many Thoughts of diſcovering my ſelf there, and diſclaiming Popery, thniking that there I might be ſure and ſafe, and lie hid and unknown to my Brothers and Kindred, who in *England* would not ſuffer me to live a Proteſtant. Yet again I conſider'd how hard it would be for me a ſtranger to ſubſiſt there, and to get any livelihood, for the which I muſt firſt get the native Tongue; and tho many Points that were oppoſite to the Church of *Rome* pleas'd me, yet in ſome Points of that Religion my Conſcience was not ſatisfy'd. At the end of the Fair I ſought out for Company, and found near a dozen Waggons which were upon ſetting out towards *Auſpurg*, with Goods of Merchants; who had alſo hir'd a Convoy of thirty Souldiers to go along with them; which I thought would be ſafe Company for me: with them and many other Paſſengers and Travellers that went in the Waggons, and on foot by them, I went as far as

the

the famous and gallant City of *Auſpurg*; from whence forward there was no great danger, neither in what Part belong'd to the Duke of *Bavaria*, nor in the County of *Tirol*: from whence we paſs'd ſome four together to *Trent*; where I was taken with the firſt Ague that ever in my life I remember'd I had, which continu'd ſeven Months upon me. I thought from thence to have continu'd my Journey by Land to *Venice*, but my Ague ſuffer'd me to go but to *Verona*; from whence I turn'd to *Milan*, and ſo to *Genoua*, leaving my good Company; that from *Genoua* I might go by Sea to *Leghorn*, and ſo likewiſe to *Rome*. After a Fortnights ſtay in *Genoua*, I went with the Galleys of the Great Duke of *Florence* to *Leghorn*, where I found no Boats ready to *Rome*: and ſo in the mean time, whilſt they were preparing, I went to *Piſa* and *Florence* to ſee thoſe brave Citys, and return'd again to *Leghorn*, where I found many Boats ready to ſet out to *Rome*.

The firſt Night and Day we had a fair Wind to *Piombino*; but there it turn'd, and continu'd contrary for almoſt three Weeks. At laſt it pleas'd God to ſend us a fair Wind, wherewith we went out many Boats and Falluco's in company together, thinking all had been Friends; but when we came near to the Caſtle of *Montalto*, moſt of the Boats having got before us, two that went in company with the Boat wherein I was, ſuddenly ſet upon us, and ſhew'd themſelves to be *French* Pirates, who rob'd us all, and took from me all the Mony I had, which was not then above five Pound, leaving me ſome Bills of Exchange which I had to take up Mony at *Rome*: after we were robb'd we call'd in at *Civita Vecha* for relief, where I met with a good *Engliſh* Merchant, who freely beſtow'd upon me Proviſion both of Wine and Meat, as much as would well ſuffice me and a Friend to *Rome*, whither we got in a Day and Night. When I came to *Rome*, I deliver'd my Letters to the Cardinals; of whom the

two

two *Spaniards* I found proud and ſtately; but *Don Franciſco Barbarini* (who was entitled the Protector of *England*) I found more tractable, kind and loving. I perceiv'd by his Diſcourſe that he knew much of *England*, and deſir'd to know more; and propounded unto me many Queſtions concerning the State of this Kingdom, and eſpecially concerning the Archbiſhop of *Canterbury*, whom he ſeem'd to affect, and yet ſometime again would ſay, he fear'd he would cauſe ſome great Diſturbance in our Kingdom; and that certainly for his ſake, and by his means the King had diſſolv'd lately the Parliament (which was that which before this now ſitting was ſo ſuddenly diſſolv'd by his Majeſty) which he fear'd *Scotland*, and moſt of the People of *England*, would take very ill. He ask'd me further, what conceit the People had of the ſaid Archbiſhop, and whether they did not miſtruſt that he comply'd with the Court of *Rome*. And laſtly, he told me that he thought the creating of an *Engliſh* Cardinal at *Rome*, might be of great Conſequence for the Converſion of the whole Kingdom. I laid up in my Heart all this Diſcourſe, and well perceiv'd ſome great Matters were in agitation at *Rome*, and ſome ſecret Compliance from *England* with that Court, which I purpos'd to diſcover more at large among ſome Friends there.

After this Diſcourſe with the Cardinal, I was invited to the *Engliſh* College to Dinner, by one Father *Fitzherbert*, who was then Rector, a great Stateſman and Politician, with whom I had alſo great Diſcourſe concerning my Brother Colonel *Gage*, concerning my Travels in *America*, and laſtly concerning *England*, whereof I perceiv'd little Diſcourſe could be had in *Rome*, except the Archbiſhop *William Laud* had his part and ſhare in it. The Jeſuit began highly to praiſe the Arch-Prelate for his moderate Carriage towards Papiſts and Prieſts, boaſting of the free Acceſs which one *Simons*, alias *Flood* a Jeſuit, had unto him at all Hours, and in

all Occaſions; and to extol him the more, he brought in the Archbiſhop *Abbot*, whom he cry'd down as much for a cruel Enemy and Perſecutor of the Church of *Rome*, and of all Papiſts and Prieſts. But the now Archbiſhop, ſaid he, is not only favourable to us there, but here deſireth to make daily Demonſtrations of his great Affection to this our Court and Church; which he ſhew'd not long ſince in ſending a Common-Prayer Book (which he had compos'd for the Church of *Scotland*) to be firſt view'd and approv'd of by our Pope and Cardinals. Who peruſing it, lik'd it very well, for Proteſtants to be train'd in a Form of Prayer and Service; yet conſidering the State of *Scotland*, and the Temper and Tenets of that People, the Cardinals (firſt giving him thanks for his Reſpect and dutiful Compliance with them) ſent him word that they thought that Form of Prayer was not fitting for *Scotland*, but would breed ſome Stir and Unquietneſs there, for that they underſtood the *Scots* were averſe from all ſet Forms, and would not be ty'd and limited to the Invention of Man's Spirit, having (as they thought) the True and Unerring Spirit of God in them, which could better teach and direct them to pray. All this (ſaith Father *Fitzherbert*) I was witneſs of, who was then ſent for by the Cardinals (as in all like Occaſions and Affairs concerning *England*, to give them my opinion concerning the ſaid Common-Prayer Book, and the Temper of the *Scots*.) But the good Archbiſhop (quoth he) hearing the Cenſure of the Cardinals concerning his Intention and Form of Prayer, to ingratiate himſelf the more into their favour, corrected ſome things in it, and made it more harſh and unreaſonable for that Nation, which we already hear they have ſtomach'd at, and will not ſuffer it in many Parts to be read; and we juſtly fear, that this his Common-Prayer Book, and his great Compliance with this Court, will at laſt bring Strife and Diviſion between the two Kingdoms of *Scotland* and *England*.

And

And this most true Relation of *William Laud* late Archbishop of *Canterbury* (tho I have often spoken of it in private Discourse, and publickly preach'd it at the Lecture of *Wingham* in *Kent*) I could not in my Conscience omit it here; both to vindicate the just Censure of Death, which the now sitting Parliament have formerly given against him, for such like Practices and Compliance with *Rome*; and secondly, to reprove the ungrounded Opinion and Error of some ignorant and malignant Spirits, who to my knowledg have since his Death highly exalted him, and cry'd him up for a Martyr. At the same time whilst I was at *Rome*, I understood of another great Business concerning *England*, then in agitation amongst the Cardinals, and much prosecuted by this *Fitzherbert*, and one Father *Courtney* a Jesuit, Son to one Sir *Thomas Leeds*; which was to create one of the *English* Nation Cardinal, that so the Conversion of *England*, what by the Assistance of *William Laud*, what by the Power of a higher Person, and what by the Authority of the said Cardinal, might be more fully and earnestly plotted and endeavour'd. This Business was much agitated in *England* by Signior *Con*, at whose House in *Long-Acre* were many Meetings of the Chief Gentry of the Papists. In *Rome* Sir *William Hamilton* then Agent for the Queen, vy'd much for the said Cardinal's Cap, and got a great Number of Friends to further this his ambitious Design. But he was too young; and some Scandal of a Gentlewoman, who stuck too close to him, made the red Cap unfit for his Head. And secondly, because a greater than he, to wit, Sir *Kenelham Digby*, was appointed by the Queen to be her Agent there; who sent before him his Chaplain, a great Politician and active Priest, nam'd *Fitton*, to take up his Lodging, and make way and Friends for his ambitious Preferment; who in his daily Discourse cry'd up his Master *Digby* for Cardinal, and told me absolutely that he doubted

not but he would carry it. But tho he had great Favour from the Queen, and was her Agent, yet he had ſtrong Antagoniſts in *Fitzherbert*, *Courtney*, and the reſt of the Crue of the Jeſuits, who look'd upon that Honour and red Cap as better becoming one of their Profeſſion, and fitter for a Head which had formerly worn a four-corner'd black Cap, to wit, Sir *Toby Mathy*. But in caſe the ſaid Cap ſhould fall from Sir *Toby* his Head, then they would help and further a Third, whoſe Birth and Nobility ſhould advance him before Sir *Kenelham Digby*, to wit, *Walter Mountague*, the old Earl of *Mancheſter* his Son at that time.

And thus it was a general and credible Report in *Rome*, that either a *Digby*, a *Mathy*, or a *Mountague* ſhould that Year be made Cardinal. Whereby I perceiv'd that *England* was coming near to *Rome*, and that my Deſign of profeſſing and following the Truth in *England*, was blaſted; and that in vain I had come from *America* for Satisfaction of my Conſcience in *England*. I was more troubled now than ever, and deſir'd to try all ways, if I could be better ſatisfy'd concerning the Popiſh Religion in *Rome*, *Naples*, or *Venice*, (whither I went) than I had been in *America*, and among the *Spaniards*. But I found ſuch Exorbitances and Scandals in the Lives of ſome Cardinals of *Rome*, whilſt I was there, eſpecially in *Don Antonio Barbarini*, and Cardinal *Burgeſi*, who at Midnight was taken by the *Corchetes* or Officers of Juſtice in uncivil Ways, and came off from them with Mony, that I perceiv'd their Religion was but as I had found it in *America*, a wide and open Door to Looſeneſs and Policy, and the like in *Naples* and *Venice*; which made me even hate what before I had profeſs'd for Religion, and reſolve, if I could not live in *England*, and there enjoy my Conſcience, that I would live in *France* for a while, until I had well learned that Tongue, and then

then associate my self unto the best reform'd Protestant Church. Whereupon I obtain'd from the General of the Dominicans this ensuing Order to live in the Cloister of *Orleans*, intending from thence at my best Opportunity to go to *Paris*, *Lyons*, or some other Place, and shake off my Magpie Habit, and to live and die in *France* in the True Protestant and Reform'd Religion as profess'd there.

*In Dei filio sibi Dilecto Reverendo Patri Fratri* Thomæ Gageo, *Provinciæ Anglicanæ Ordinis Prædicatorum, Frater Nicolaus Rodulfius totius ejusdem Ordinis Magister Generalis ac servus in Domino, salutem.*

*COnventui nostro Aurelianensi Provinciæ nostræ Franciæ de probo & optimo Patre Sacerdote providere cupientes, Tenore præsentium, & nostri authoritate officii supra nominatum Reverendum Patrem Fratrem* Thomam Gageum *revocamus te a quovis alio Conventu, & Assignamus in dicto Conventu nostro Aurelianensi Assignatumque declaramus, in Nomine Patris, & Filii, & Spiritus Sancti*, Amen. *Mandantes Reverendo admodum Patri Magistro Priori illius, ut te benigne recipiat, & cum omni charitate tractet. In quorum fidem his officii nostri sigillo munitis propria manu subscripsimus. Datum Suriani die nono Aprilis*, 1640.

Frater Nicolaus Magister Ordinis.

Frater Ignatius Ciantes Magister; Provincialis Angliæ, & Socius.

The Form whereof (as also the manner of sending Friers from one Cloister to live in another, commonly call'd by them an Assignation) is in *English* as followeth.

*To*

*To our Beloved in the Son of God, the Reverend Father Fryer* Thomas Gage, *of the* Engliſh *Province, of the Order of Preachers, Fryer* Nicolas Rodulfius *of the ſame whole Order Maſter General, and Servant in the Lord, Health and Greeting.*

WE being willing and deſirous to provide for our Convent of *Orleans*, of our Province of *France*, of an honeſt and very good Father and Prieſt; by Tenor of theſe preſents, and by the Authority of our Office, do recal you the above nam'd Reverend Fryer *Thomas Gage*, from any other Convent, and do aſſign you in our ſaid Convent of *Orleans*, and declare you to be aſſign'd, in the Name of the Father, and of the Son, and of the Holy Ghoſt, *Amen.* Commanding the very Reverend Maſter Prior thereof, that he receive you courteouſly, and entertain you with all Love and Charity. In witneſs whereof with our own Hand we have ſubſcrib'd theſe, being ſeal'd with the Seal of our Office. Dated at *Soriano* the ninth Day of *April*, 1640.

*Fryer* Nicholas,
*Maſter of the Order.*

*Fryer* Ignatius Ciantes,
*Maſter Provincial of* England, *and Companion.*

Yet after I had got this Order, I bethought my ſelf further that I would try one way, which was to ſee if I could find out a Miracle, which might give me better Satisfaction of the *Romiſh* Religion than had the former Experience of my Life, and the Lives of the Prieſts, Cardinals, and all ſuch with whom I had liv'd in *Spain* and *America*. I had heard much of a Picture of our Lady of *Loretto*, and read in a Book of Miracles or Lyes concerning the ſame, that whoſoever pray'd before that Picture in the State of mortal Sin, the Picture would

would discover the Sin in the Soul by blushing, and by sweating. Now I fram'd this Argument to my self, that it was a great Sin, the Sin of Unbelief, or to waver and stagger in Points of Faith; but in me (according to the Tenets of *Rome*) was this Sin, for I could not believe the Point of Transubstantiation, and many other: therefore (if the Miracles which were printed of the foresaid Lady of *Loretto* were true, and not Lyes) certainly she would blush and sweat, when such an Unbeliever as I pray'd before her. To make this tryal, I went purposely to *Loretto*, and kneeling down before God, not with any Faith I had in the Picture, I pray'd earnestly to the true Searcher of all Hearts, that in his Son Jesus Christ he would mercifully look upon me a wretched Sinner, and inspire and enlighten me with his Spirit of Truth, for the Good and Salvation of my Soul. In my Prayer I had a fix'd and settled Eye upon the Lady's Picture, but could not perceive that she did either sweat or blush; wherewith I arose up from my Knees much comforted and encourag'd in my Resolution to renounce and abandon Popery, and saying within my self as I went out of the Church, Surely if my Lady neither sweat nor blush, all is well with me, and I am in a good way for Salvation, and the Miracles written of her are but Lyes. With this I resolv'd to follow the Truth in some Protestant Church in *France*, and to relinquish Error and Superstition. Upon which good Purpose of mine, I presently perceiv'd the God of Truth did smile, with what I heard he was ordering in *England* by an Army of *Scotland*, rais'd for Reformation, and by a new Parliament call'd to *Westminster*; at which I saw the Papists and Jesuits there began to tremble, and to say, that it would blast all their Designs, and all their Hopes of setling Popery: *William Laud* his Policy was now condemn'd and curs'd, *Con* was dead at *Rome*, the Cardinal's Cap for one of the three forenam'd was no more spoken of, *Fitton* was daunted, *Fitzherbert* and *Courtney* quite dishearten'd,

Sir

Sir *Kenelham Digby* his Agency, and coming to *Rome* put off and ſuſpended: and with all this good News I was much hearten'd and encourag'd to leave off my Journey to *France*, and to return into *England*, where I fear'd not my Brother, nor any Kindred, nor the Power of the Papiſts, but began to truſt in the Protection of the Parliament, which I was inform'd would reform Religion, and make ſuch Laws as ſhould tend to the undermining all the Jeſuits Plots, and to the Confuſion and Subverſion of the *Romiſh* Errors and Religion. I was too weak of body to make my Journey by Land (by reaſon of my long Ague which had but newly left me) and ſo reſolv'd to go to *Leghorn* to find out ſhipping there; where I found four or five Ships of *Engliſh* and *Hollanders* ready to ſet out, but were bound to touch at *Lisbon* in their way. I bargain'd with one Captain *Scot* for my Paſſage, firſt to *Lisbon*, intending there to make a ſecond Bargain. We had no ſooner ſail'd on as far as to the Coaſt of *France*, joining to the Dutchy of *Savoy*, but preſently from *Canes* came out part of a Fleet lying there, under the Command of the Biſhop of *Burdeaux* to diſcover us, and take us for a lawful Prize. I might ſay much here of the Valour of the good old Captain *Scot*, who ſeeing all the other Ships had yielded to the *French*-men of War, would upon no terms yield to be their Prize (which they challeng'd becauſe we were bound for *Lisbon*, then their Enemies Country) but would fight with them all, and at laſt rather blow up his Ship, than to deliver the Goods which had been intruſted to him by the Merchants of *Leghorn*. We were in a poſture to fight, our Guns ready, and Mariners willing to die that Day; which was heavy News to me. After much treaty between the *French* and our valorous Captain, who ſtill held out, and would not yield, there came up to us two Ships to give us the laſt Warning, that if we yielded not, they would immediately ſet our Ship on fire. With this all the Paſſengers, and many more in the Ship deſir'd the Captain

Captain to yield upon ſome fair Articles for the ſecuring of what Goods he had for *England*, and ſhould appear were not any way for the ſtrengthning of any Enemies to the State and Kingdom of *France*. With much ado our Captain was perſuaded, and we were carry'd with the reſt into *Canes* for a lawful Prize. I ſeeing that the Ships were like to be ſtay'd there long, obtain'd the Biſhop of *Bourdaux* his Paſs to go to *Marſeilles*, and from thence by Land thro *France*. Which being granted, I went by Water to *Toulon*, and from thence to *Marſeilles*, and ſo in Company of Carriers to *Lyons*, and from thence to *Paris*, *Roan*, and *Diep*, where in the firſt Packet-Boat to *Rye* I paſs'd over to *England*, where I landed upon *Michaelmas* day the ſame Year that this preſent Parliament began to ſit the *November* following. My Brother's Spirit I found was not much daunted with the new Parliament, nor ſome of the proudeſt Papiſts, who hop'd for a ſudden diſſolving of it. But when I ſaw their Hopes fruſtrated by his Majeſty's Conſent to the continuing of it, I thought the acceptable time was come for me, wherein I ought not to diſſemble any further with God, the World, and my Friends, and ſo reſolv'd to bid adieu to Fleſh and Blood; and to prize Chriſt above all my Kindred, to own and profeſs him publickly, maugre all Oppoſition of Hell and Kindred to the contrary. I made my ſelf firſt known to Dr. *Brownrig* Biſhop of *Exeter*, and to Mr. *Shute* of *Lumbard-ſtreet*, from whom I had very comfortable and ſtrong Incouragements. The Biſhop of *Exeter* carry'd me to the Biſhop of *London* then at *Fulham*, from whom I receiv'd Order to preach my Recantation Sermon at *Pauls*: which done, I thought I muſt yet do more to ſatisfy the World of my Sincerity, knowing that Converts are hardly believ'd by the common ſort of People, unleſs they ſee in them ſuch Actions which may further diſclaim *Rome* for ever for the future. Whereupon I reſolv'd to enter into the State of Marriage (to which God hath

already given his Bleſſing) which the Church of *Rome* diſavows to all her Prieſts. What I have been able to diſcover for the Good of this State I have done, and not ſpar'd (when call'd upon) to give in true Evidence upon my Oath againſt Jeſuits, Prieſts and Fryers; for the which (after a fair Invitation from my Brother Colonel *Gage*, to come over again to *Flanders*, offering me a Thouſand Pound ready Mony) I have been once aſſaulted in *Alderſgate-ſtreet*; and another time like to be kill'd in *Shoe-lane* by a Captain of my Brother's Regiment, nam'd *Vincent Burton*, who (as I was after inform'd) came from *Flanders* on purpoſe to make me away, or convey me over, and with ſuch a malicious Deſign follow'd me to my Lodging, lifting up the Latch, and opening the Door (as he had ſeen me done) and attempting to go up the Stairs to my Chamber, without any Inquiry for me, or knocking at the Door; from whom God graciouſly deliver'd me by the weak Means of a Woman my Land-lady, who ſtop'd him from going any further; and being demanded his Name, and anſwering by the Name of *Steward*, and my Land-lady telling him from me that I knew him not, he went away chafing and ſaying, that I ſhould know him before he had done with me. But he that knoweth God well, ſhall know no Enemy to his hurt; neither have I ever ſince ſeen or known this Man. I might here alſo write down the Contents of a threatning Letter from my own Brother, when he was Colonel for the King of *England*, and Governor of *Oxford*, which I forbear with ſome tender Conſideration of Fleſh and Blood. At the Beginning of the Wars, I confeſs I was at a ſtand, as *Neophyte* and new Plant of the Church of *England*, concerning the Lawfulneſs of the War; and ſo continu'd above a year in *London*, ſpending my own Means, till at laſt I was fully ſatisfy'd, and much troubled to ſee that the Papiſts and moſt of my Kindred were entertain'd at *Oxford*, and in other Places of the King's Dominions: whereupon I reſolv'd upon a

Choice

Choice for the Parliament Cauſe, which now in their loweſt Eſtate and Condition I am not aſham'd to acknowledg. From their Hands and by their Order I receiv'd a Benefice, in the which I have continu'd almoſt four Years, preaching conſtantly for a thorough and godly Reformation intended by them, which I am ready to witneſs with the beſt Drops of Blood in my Veins: tho true it is, I have been envy'd, jealouſy'd, and ſuſpected by many, to whom I deſire this my Hiſtory may be a better witneſs of my Sincerity, and that by it I may perform what our Saviour Chriſt ſpake to *Peter*, ſaying, *And thou being converted, ſtrengthen thy Brethren.* I ſhall think my Time and Pen happily employ'd, if by what here I have written, I may ſtrengthen the Peruſers of this ſmall Volume againſt Popiſh Superſtition, whether in *England*, other Parts of *Europe*, *Aſia*, or *America*: for the which I ſhall offer up my daily Prayers unto him, who (as I may well ſay) miraculouſly brought me from *America* to *England*, and hath made uſe of me as a *Joſeph* to diſcover the Treaſures of *Ægypt*, or as the Spies to ſearch into the Land of *Canaan*; even the God of all Nations, to whom be aſcrib'd by me and all true and faithful Believers, Glory, Power, Majeſty and Mercy for evermore. *Amen.*

---

*FINIS.*